A MOST HVMBLE

SVPPLICATION

OF MANY THE KINGS MAIESTIES *LOYALL SVBIECTS, READY TO TES-*tifie all civill obedience, by the oath, as the Law of this Realme requireth, and that of conſcience;

Who are *Perſecuted*, onely for differing in Religion, contrary to divine and humane teſtimonies as followeth.

H 79.15-18

Prov. 21.13.

He that ſtoppeth his eare at the crying of the poore, he ſhall alſo crie, and not be heard.

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Begun to be collected by *Thomas Prince*, upon his entring *Harvard-College*, July 6. 1703; and was given by ſaid *Prince*, to remain therein for ever.

TO THE HIGH AND MIGHTY Prince *Iames* by the grace of God King of Great Brittaine, France and Ireland, our Soveraigne Lord on earth.

TO THE EXCELLENT AND NOBLE Prince Charles, *Prince of Wales, &c.*

To all the Right Honourable Nobilitie, Grave and Honourable Iudges: and, *To all other the Right worſhipfull Gentrie of all eſtates and degrees, aſſembled in this preſent Parliament.*

Right High and Mighty. Right Excellent and Noble.

Right Honourable. and Right Worſhipfull.

AS the conſideration of that divine commandement of the King of Kings given to every poore Saint, 1. *Tim.* 2. (*Let ſupplications, prayers, interceſſions, and giving of thankes bee made for Kings, and for all that are in authority, that wee may leade a quiet and peaceable life, in all godlineſs and honeſtie*) doth cauſe in us a daily practiſe therof in our ſecret chambers (as of duetie we are bound) of which the ſearcher of all hearts beareth us witneſſe; ſo let it be pleaſing to your Majeſtie, and the reſt in authority, that we make humble ſupplications and prayers to

you, for ſuch our bodily miſeries, and wants, as are upon us, in that it is in your power to redreſſe them; and eſpecially at this preſent, in this Honourable Meeting, aſſembled for the publique weale of all your loyall ſubjects.

Our miſeries are: long and lingring impriſonments for many yeres, in divers countries of England, in which many have dyed, and left behind them, widowes, and many ſmall fatherleſſe children; taking away our goods, and other the like, of which we can make good probation: not for any diſloyaltie to your Majeſtie, or hurt to any mortall man: (our adverſaries themſelves being judges) but onely becauſe wee cannot aſſent unto, and practiſe, in the worſhip of God, ſuch things as we have not faith in; which if wee ſhould doe, we ſhould greatly ſinne againſt the moſt High, *Heb.* 11.6. *Rom.* 14. 23. as your Majeſtie well obſerveth in theſe words. *It is a good ſure rule in Theologie, that in the matters of the worſhip of God, Quod dubitas, ne feceris:* according to *Pauls* rule, *Rom.* 14. *Let every man be fully perſwaded in his minde.*

If we were in errour in theſe things, courſes of afflicting our bodies for conſcience cauſe, are not of *Chriſt*, but of *Anti-chriſt*, as hereafter is moſt plainely ſhewed. And if no Church be the rule of faith, but onely the holy Scriptures, as the learned *Proteſtants* doe truely confeſſe; and that therefore the doctrine of the Church of *Rome*, (that *All muſt beleeve as the Church beleeves*, and ſo practiſe, or elſe be cruelly perſecuted) be moſt ungodly; then how can they avoide the like cenſure that practiſe the ſame things, contrary to their own judgement? For the learned Proteſtants doe ſay, it is high crueltie, for the Papiſts to conſtraine them to practiſe thoſe things in Gods worſhip, which they have not faith in; nay which they know to bee evill,

evill, with impriſonment, fire, and fagot &c. and therefore, why may not we ſaie, it isas great crueltie, for the learned Proteſtants to conſtraine us to practiſe thoſe things in Gods worſhip, which we have not faithin? nay, which we certainely know to be evill; with lingring impriſonment, loſſe of goods, and what other cruelties, they can procure againſt us of your Majeſtie, and the civill State.

If the learned ſay, they have the truth, and we are in errour, that reſteth to be tryed, by the true touchſtone of the holy Scriptures: If the learned be our Iudges, the verdit muſt needs goe againſt us: If their ſayings be a ſafe rule for us to be ſaved by, wee will reſt upon them; and then why may not the ſayings of the Papiſts be as ſure alſo? and they be the Proteſtants Iudges, and ſo bring us all to beleeve, as the Church beleeves? The iniquitie of which we have diſcovered, as brieflie as wee can, beſeeching your majeſtie, and all that are in Authoritie to heare us. It concerneth our eternall ſalvation, or condemnation, and is therefore of great importance: *For What can a man give for the ranſome of his ſoule?*

Oh, be pleaſed to remember the ſaying of that Great and good man *Iob*: *ch.29. I delivered the poore that cryed, and the fatherleſſe, and him that had none to help him: the bleſſing of him that Was readie to periſh came upon me, and I cauſed the widowes heart to rejoyce. I Was a father to the poore; and, When I knew not the cauſe, I ſought it out diligently, I brake alſo the jawes of the unrighteous man, and pluckt the prey out of his teeth.*

Our prayers are, and ſhall be, for you day and night, to that God of glorie, by whom you Raigne, and are Advanced, that hee will put into your hearts, to let theſe things enter into your thoughts, and then wee doubt not (the evidence of them being ſuch) that you

will be moved to repeale, and make voide, all thoſe cruell Lawes, that perſecute poore men, onely for matters of conſcience. Not that we any way deſire for our ſelves, Papiſts, or others, any the leaſt libertie from the ſtrict obſervation of any civil, temporall, or humane law, made, or to be made, for the preſervation of your Majeſties Perſon, Crowne, State, or Dignitie: For all that give not unto Cæſar, that which is his, let them beare their burden: But we onely deſire that God might have that which is his, which is the heart and ſoule, in that worſhip which hee requireth, over which there is but one Lord, and one Lawgiver, *Iam.* 4. 12. who is able to ſave it, or to deſtroy it, which no mortall man can doe. It is not in your power to compell the heart; you may compell men to be hypocrites, as a great many are, who are falſe hearted both towards God and the State, which is ſinne both in you and them.

The vileneſs of perſecuting the bodie of any man, onely for cauſe of conſcience, is againſt the word of God, and law of Chriſt; it is againſt your Majeſties profeſſion; againſt the profeſſion and practiſe of other Princes. The ancient, and latter approved Writers witneſs againſt it: ſo doe the Puritanes, or Calviniſts: yea the eſtabliſhers of it, The Papiſts themſelves, inveigh againſt it. So that God, and all men doe deteſt it, as is herein declared: And therefore in moſt humble manner, wee doe beſeech your Majeſtie, your Highneſs, your Honours, your Worſhips, to conſider of it, and doe as God directeth you in his Word, that cannot lie: *Let the wheat and tares grow together in the World, untill the Harveſt*: *Mat.* 13.

And ſo in humble manner we proceed.

CHAP.

CHAP. I.

The doctrine of the Holy Ghoſt contained in the ſacred Scriptures, is the rule of faith; and not any Church, Counſell, Prince, or Potentate; nor any mortall man whatſoever. Proved.

BY the Scriptures themſelves, which are the writings of Moſes and the Prophets, The Evangeliſts and Apoſtles. Theſe are a ſufficient Rule to trie all faith and religion by.

Our reaſons are. 1. They are *inſpired of God, and are able to make us wiſe unto ſalvation, and perfect to every good worke*, 2. *Tim.* 3. 15. Secondly, becauſe theſe writings were written that *we might have certainety of the things whereof we are inſtructed*, *Luke* 1. 4. *That our joy might be full*, 1. *Ioh.* 1. 4. *and that we might beleeve, and in beleeving might have life*, *Ioh.* 20. 31. Thirdly, we are cõmanded, *Not to preſume* (or be wiſe) *above that which is written*, 1. *Cor.* 4. 6. For with this weapon Chriſt put to flight the devill, *Mat.* 4. and taught his Diſciples, *Luk.* 24. 27. & 46. and Paul taught Chriſt Ieſus, *Act.* 17. 2. The godly are commended for *ſearching the Scriptures*, *Act.* 17. 11. and commanded to *ſearch them*, *Ioh.* 5. 39. and they that will not beleeve theſe Writings, will not beleeve Chriſts words, nor one that ſhould come from the dead, *Ioh.* 5. 47. *Luke* 16. 31.

If any Papiſt, or Atheiſt aske, how wee know all, or any of theſe Scriptures to be inſpired of God? Wee anſwer, *The eare*, ſaith *Iob* (12. 11.) *diſcerneth words, and the mouth taſteth meate for it ſelfe*: And as the eie diſcerneth the light of the Sun, ſo doth our ſpirit diſcerne theſe Scriptures to be of God, and that for theſe reaſons: Firſt, in regard of the majeſtie, wiſedome, and Grace of them, from all other writings. For

there is as great glorie in theſe Scriptures, as in the making of this vvonderfull vvorld, which may evidently be ſeene: Secondly, by their teachings, which excelleth all humane teachings, leading us from Satan, from this world, and our ſelves; to God, in holineſſe, faith, love, feare, humilitie: Thirdly, the true events of them, or fulfilling of the Propheſies conteined in them: Fourthly, the conſent and agreement of all the parts of them; the like wherof cannot be ſhewed of ſo many ſeverall Writers ſince the vvorld began: Fiftly, the admirable preſervation therof againſt time, and tyrants, all which could not extinguiſh them: Sixtly, the devill and his inſtruments rage, againſt thoſe that practiſe the doctrines conteined in them: Seventhly, the converſion of thouſands to God, by the power of the doctrine of them: Eightly, the vengeance of God upon ſuch as have not obeyed them: Ninthly, the acknowledgement of them by the verie profeſſed adverſaries thereof: Tenthly, the miracles from heaven confirming them: Eleventhly, the ſight of a Saviour to man is onely from them: And laſtly, the ſimplicity of the Writers, and plainenes of the writings. For God hath choſen the meane, contemptible and deſpiſed to publiſh the myſteries of his will.

Theſe are ſufficient to perſwade, that theſe holy Writings are *inſpired of God*, and ſo *able to make us wiſe to ſalvation, and perfect to every good worke*. Theſe Scriptures conteine the *Law and Teſtimonie*, and if any Councell, Church, Prince, or Potentate, *ſpeake not according to this word, it is becauſe there is no light in them*, *Eſa.* 8.20. but we are commanded *to hold them accurſed*, *Gal.* 1.8.9. For *whoſoever ſhall adde unto theſe things, God ſhall adde the plagues written herein: and who ſo ſhall take away from theſe things, God ſhall take his name out of the booke of Life, and out of the holy Citie, and from thoſe things that are written*, *Revel.* 22. 18. 19.

Much by us ſhall not need to be vvritten in this thing, it is ſo evident, and ſo generally acknowledged; except the Papiſts: onely, we will bring ſome humane Teſtimonies. The Proteſtants affirme (*Whites Way to the Church*, Dedicated to the Biſhops, pag. 12.) *That it is the doctrine of the Church of England* (Article ſix) *that the Scriptures, comprehended in the old and new Teſtament, is the Rule of Faith, ſo far, that whatſoever is not read therein, nor cannot be proved thereby, is not to be accepted as any point of faith, or needfull to be followed: but by it all doctrines taught, and the Churches practice, muſt be examined, and that rejected, which is contrary to it, under what title, or pretence ſoever, it come unto us.* And further they ſay, (*pag.* 1.) *That the Pope, or any mortall man, ſhould be the rule, that muſt reſolve in queſtions and controverſies of faith, is an unreaſonable Poſition, voide of all indifferency: when common ſence teacheth, that he that is a Party, cannot be a Iudge.* And againe, (*p* 17.) *Which is the Church is controverſall, which is the Scriptures, is not; therefore let that be the Rule which is out of doubt.* Againe (*pag.* 44.) *The Scriptures containeth the Principles of our faith, and ſhall we not beleeve them? Or cannot we know them of themſelves infallibly, without we let in the authority of the Church?*

This, and much more the Proteſtants have written, & ſufficiently confirmeth: *That no Church, nor man whatſoeuer, may be a Rule, or Iudge, in matters of Faith, but onely the holy Scriptures:* and whoſoever teacheth, or practiſeth otherwiſe, they muſt hold & maintain the Papiſts Creed, or Colliers faith, which the Proteſtants ſo much deteſteth, & mentioneth (p. 6.) out of *Staphilus* his Apologie, Thus: *The Collier being at the point of death, & tempted of the devill what his faith was? anſwered: I beleeve, and die in the faith of Chriſts Church: being againe demanded, what the faith of Chriſts Church was? that faith, ſaith he, that I beleeve in; Thus the devill getting no other anſwer, was*

overcome, and put to flight: by this faith of the Collier, every unlearned man, may trie the ſpirits of men whether they be of God or no: by this faith he may reſiſt the devill, and judge the true interpretation from the falſe; and diſerne the Catholique from the Hereticall Miniſter, the true doctrine from the forged. For if this anſwer of the Collier, and the Papiſts concluſion upon it, be not ſound, but deteſtable, as the Proteſtants confeſſe, and cry woe unto the Papiſts for the ſame, and that juſtly: Then is it no leſſe deteſtable in the Proteſtants, or any other, to require, or force any to yeeld ſo in Religion and Faith, that upon ſuch a temptation, he hath no better anſwer to make, then as the Collier, to ſay, *I beleeve and die in the faith of the Church, or of the Prince, or of the learned*: For being demanded what that faith is, if he be not able to prove it by Gods word, conteyned in the Scriptures, it is no better then the anſwer of the Collier, *The faith that I beleeve in, &c.* Oh how manie millions of ſoules in this Nation (not Papiſts, but Proteſtants) live and die, and have no other faith then this!

CHAP. II.

The interpreter of this Rule, is the Scriptures themſelves, and the Holy Ghoſt, in whomſoever.

THe next in order, as the immediate queſtion from this former, is; who muſt interpret this Rule, becauſe (as is objected) there are many darke places in it, hard to be underſtood: Vnto vvhich we anſwer, The two Witneſſes ſhall be the onely interpreter thereof, which are, the vvord of God, contained in the ſame Scriptures, and the Spirit of God, ſo are they called, *Ioh.* 15. 26. 27. & *Act.* 5. 32. Firſt, for the Scriptures themſelves, although ſome doctrine in ſome places, be *darke and obſcure*, as *Peter* ſpeaketh, 2. *Pet.* 3. 16.

yet

yet the ſelfe ſame doctrines in other places, are plaine and manifeſt: *For all the words of the Lord are plaine, to them that will underſtand, and ſtraight to them that would finde knowledge, Prov.* 8.9. And *knowledge is eaſie to him that will underſtand, Prov.* 14.6 Secondly, the Spirit of God, ſo ſaith the Apoſtle, 1. *Ioh.* 5.6. *It is the Spirit that beareth witneſſe, for the Spirit is truth*, and *Ioh.* 14.26. *But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, hee ſhall teach you all things, and bring all things to your remembrance which I have told you*: And *Ioh.* 16.13. *Howbeit when hee is come, which is the Spirit of Truth, hee will leade you into all truth, for hee ſhall not ſpeake of himſelfe, but whatſoever hee ſhall heare, hee ſhall ſpeake, and he will teach you of the things to come.* And 1. *Cor.* 2.10. *For the Spirit ſearcheth all things, even the deepe things of God*: and *verſ.* 11. *For the things of God knoweth no man, but the Spirit of God.* And 1. *Ioh.* 2.27. *But the annointing that ye have received of him, dwelleth in you, and yee need not that any man teach you, but as the ſame annointing teacheth you of all things, and it is true, and is not lying, and as it taught you, you ſhall abide in him.* And 1 *Ioh.* 3.24. *Hereby we know that hee abideth in us, even by the Spirit that hee hath given us.* And 1. *Cor.* 12.8. *For to one is given by the Spirit, the word of wiſedome; and to another the word of knowledge, by the ſame Spirit.*

The Scriptures be ſo plaine in this, that the greateſt adverſaries thereof doe acknowledge the truth hereof: Onely in this lyeth the difficultie, who it is that hath the Spirit of God to interprete the Scriptures, which is that ſure Rule: which in the next place is to be handled.

CHAP. III.

That the Spirit of God to understand and interpret, is given to all, and every particular person, that feare and obey God of What degree soever they be, and not to the wicked.

DEut.4.5.6. *Behold I have taught you Ordinances and Lawes, as the Lord my God commanded me, that you doe even so, &c. Keep them therefore and doe them, for that is your wisedome and understanding in the sight of the people, &c. who shall say, onely this people is Wise and of understanding, &c.* Psal.25.12. *What man is he that feareth the Lord, him will he teach the Way that he shall chuse,* and vers.14. *The secret of the Lord is revealed to them that feare him, and his covenant to give them understanding.* And Psal. 107.43. *Who is Wise that he may observe these things, for they shall understand the loving kindnesse of the Lord.* Dan.12.10. *None of the wicked shall have understanding, but the wise shall understand; for God Will doe nothing but he revealed his secrets to his servants.* Amos 3.7. *And he that keepeth the Law, is a child of understanding.* Prov.28.7. & Luk.21.15. *For I will give you* (my Disciples, that obey me and suffer for my sake) *a mouth, and wisedome.* And Luk. 12.12. *And the Holy Ghost shall teach you What yee shall say:* For Mat.10.20. *it is not you that speake, but the Spirit of my father that speaketh in you.* And Mark.4.11. *to yon* (my followers) *is given to know the mysteries of the Kingdome of God, bnt to them that are without, all things are in parables.* And Ioh. 14.15. *If ye love me keep my commandements, and I will pray the Father, and hee shall give you the Spirit of Truth.* And Ioh.7.17. *If any man will doe his will, he shall know of the doctrine, whether it be of God or no.* And Act. 5.32. *Yea, and the Holy Ghost Whom God hath given to all that*

obey

obey him. And Pſal. 119. 99. &c. David had more underſtanding then all his Teachers, and then all the Ancients, becauſe he kept Gods precepts.

Hence is plaine to whom the Spirit of God is given: Even to everie particular Saint of God, and it is no Private ſpirit, but even the Publique Spirit of God which is in him, which enableth him to underſtanding, and ſo to declare the things given him of God: For that is a private ſpirit, that is not of God, though it be in multitudes: but the Spirit of God, though but in one Saint, is not Private: Gods Spirit is not private, for it is not comprehended onely within one place, perſon, or time, but is univerſall and eternall, ſo is not mans Spirit: Therefore mens is private, though in many perſons: Gods is publique though but in one perſon.

CHAP. IV.

Thoſe that feare and obey God, and ſo have the Spirit of God to ſearch out the mind of God in the Scriptures, are commonly, and for the moſt part, ſimple ones, poore, deſpiſed, &c.

OVr Saviour ſaith, Mat. 11. 5. *The poore receive the Goſpell:* and verſ. 25. *I thank thee Father, Lord of heaven & earth, becauſe thou haſt opened theſe things to Babes: It is ſo Father, becauſe thy good pleaſure was ſuch.* And the Apoſtle *Iames* 2. 5. *Hearken my beloved brethren, Hath not God choſen the poore of this World, that they ſhould be rich in faith, and Heyres of the Kingdome, &c.* And the Apoſtle *Paul*, 1. Cor. 1. 26. &c. *Brethren, you ſee your Calling, that God hath choſen the fooliſh of this World, the weake of this World, the vile of this world, and deſpiſed, and which are not.*

For

For Gods dealing is, *to give unto the ſimple ſharpneſſe of wit, and to the child knowledge and diſcretion, Prov.* 1. 4. *The Spirit bloweth where it liſteth, Ioh.* 3. 8. and is not tied either to learning, or multitudes: Poore perſecuted *Michaih* had the truth, againſt 400. of King *Ahabs Prophets*, 1. *King.* 22. ſo had *Ieremy, Ier.* 37. againſt all the *Prieſts* and *Prophets of Iſrael.* The Lord of life himſelfe, in his fleſhly being, what was hee, but a man full of ſorowes? In his birth, laid *in a cratch*, becauſe there was no roome for him in the Inne, *Luke* 2. 7. *A Carpenter* by trade, *Mark.* 6. having not a hole to reſt his head in, *Mat.* 8. and in his death contemned, and deſpiſed. His Apoſtles, in like manner, what were they but meane men? Fiſhermen, Tent-makers, and ſuch like, having no certain dwelling place: in ſo much as the worldly wiſe Scribes and Phariſes took notice of it, and reproachfully ſaid, *Ioh.* 7. 48. *Doth any of the Rulers, or of the Phariſees beleeve in him? verſ.* 49. *but this people that know not the Law are curſed.*

The truth of this is as plaine as may be, that the Scriptures being the rule of Faith, perfect and abſolute, and that the plaineneſſe of them is ſuch, as that by the Spirit of God they may eaſily be underſtood of thoſe that feare, and obey God, but of none elſe: and that ſuch are, moſt commonly, the poore and deſpiſed; For *if any want wiſedome*, be he never ſo ſimple, *let him come unto God, and hee will give him, Iam.* 1. 5. which is alſo confirmed by humane teſtimonie.

The Proteſtants confeſſe, that in the Primitive Church, the doctrines and ſeverall points of Religion, were known and diſcovered, by the moſt meane of the people, and the Biſhops exhorted them therunto &c. *Whites Way, pag.* 7. *And that this rule is of that nature, that it is able to direct any man, be he never ſo ſimple, yea the moſt unlearned alive, may conceive, and underſtand it ſufficiently*

ficiently for his ſalvation, pag. 9. And they relate the ſayings of the Ancients in this time: Firſt, *Clemence Alexandrinus*: *The Word is not hid from any; it is a common light which ſhineth to all men, and there is no obſcuritie in it*, &c. pag. 32. Next *Auguſtine*: *God hath bowed down the Scriptures to the capacitie of babes and ſucklings, that when proud men will not ſpeak to their capacitie, yet himſelfe might.* After him, *Chriſoſtome*: *The Scriptures are eaſie to underſtand, and expoſed to the capacitie of every ſervant, and Plowman, and widow, and boy, and him that is moſt unwiſe; therefore God penned the Scriptures by the hands of Publicanes, Fiſhermen, Tent-makers, Shepherds, Neatherds, and unlearned men, that none of the ſimple people might have any excuſe to keep them from reading: and that ſo they might be eaſie to be underſtood of all men, the Artificer, the Hauſholder, and Widow Woman, and him that is moſt unlearned: Yea, the Apoſtles and Prophets, as Schoole-maſters to all the World, made their Writings plaine and evident to all men, ſo that every man of himſelfe, onely by reading them, might learne the things ſpoken therein.* Next *Iuſtine Martyr*, ſaith, *Heare the words of the Scripture, which be ſo eaſie that it needs no expoſition, but onely to be rehearſed.* And this, the Proteſtants ſay, was the perpetuall and conſtant judgement of the ancient Church &c. And further he alledgeth, (*pag.* 21.) *Theodoret*, who writ of his times: *You ſhall every where ſee theſe points of our faith to be knowne and underſtood, not onely by ſuch as are Teachers in the Church, but even of Coblers and Smiths, and Webſters, and all kinde of Artificers: yea, all our Women; not they onely which are booke-learned, but they alſo that get their living with their needles: yea, mayd-ſervants and wayting-Women: and not Citizens onely, but Huſbandmen of the Country, are very skilfull in theſe things; yea, you may heare among us, Ditchers, and Neatherds, and Wood-ſetters, diſcourſing of the Trinitie, and*

the creation, &c. The like is repeated by others. And, say the Protestants, *His doctrine that was President in the Trent Councell, That a Distaffe was fitter for a Woman then a Bible, was not yet hatched &c.*

Oh! it were well, if the contempt of these pious practises, were paled onely within the Romish profession, and were not practised in, and among those that professe themselves to be separated therefrom: As what is more frequent in the mouthes of many learned Protestants, then these, and such like words: *Must every base fellow, Cobler, Taylor, Weaver, &c. meddle with the exposition or discoursing of the Scriptures, which apperteyneth to none but to the learned?* Yea, doe they not forbid their owne Ministers, to expound, or discourse of the Scriptures, Read the 49. Canon, which is: *No, person whatsoever, not examined and approved by the Bishop of the Dioces, or not licenced, as is aforesayd, for a sufficient and convenient Preacher, shall take upon him to expound in his owne Cure, or elsewhere, any Scripture, or matter, or doctrine: but shall onely studie to read plainly, and aptly (without glosing or adding) the Homilies alreadie set forth, or hereafter to be published by lawfull Authoritie &c.* So that not onely Iesus Christ, and his Apostles (who are alive in their doctrine, though not in their persons) are forbidden all exposition of holy Scriptures, or matter, or doctrine, not being licensed by the Bishops: but also their owne Ministers, who have sworne Canonicall obedience to them. Yet when they are put to answer the Papist, who practise the same thing, they take up both Scriptures, and ancient Writers to confute it.

CHAP.

CHAP. V.

The learned in humane learning, doe commonly, and for the moſt part, erre, and know not the Truth, but perſecute it, and the profeſſors of it, and therefore to be no further followed, then we ſee them agree with the Truth.

THe next in order is, *That ſeeing the Lord reveileth his ſecrets to the humble, though wanting humane learning;* That we now prove, that on the contrarie, God uſually, and for the moſt part, *Hideth his ſecrets from the learned, and ſuffreth them to erre, and reſiſt the Truth;* yea, ſo far as to perſecute it, and the profeſſors of it.

And firſt, let us beginne with the learned Heathen, who were behind none in humane learning: The wiſe men of Egypt, how did they reſiſt the powerfull truth of God, delivered by Moſes: yea, they reſiſted it, with ſuch ſignes and lying wonders, as the heart of *Pharaoh*, and all his people was hardened againſt it, *Exod.* 7.11.12.18.& 8.7. And what was the cauſe of the deſtruction of Babel, but the truſting in the learned, *Eſa.* 47.13. *Thou art wearied in the multitude of thy Counſels, &c.* And *Eſa.*44.25. *I deſtroy the tokens of the Southſayers, and make them that conjecture fooles, and turne the wiſe men backward, and make their knowledge fooliſhneſſe.* The things of Gods dealing none of the learned of Egypt or Babel, could interpret, but *Ioſeph* and *Daniel.*

Next come to the learned Prieſts and Prophets of the Iewes, whoſe lips ſhould have preſerved *knowledge*, and at whoſe mouth, the people ſhould have ſought *the Law;* But *ſaith the Lord, Mal.*2.7.8. *They are gone out of the way, they have cauſed many to fall by the Law,*&c. Alſo *Eſay* 29. *Stay your ſelves, and wonder: they are blind, and make you blind: they are drunken, but*

not with wine, they ſtagger, but not by ſtrong drinke, for the Lord hath covered you with a ſpirit of ſlumber, and hath ſhut up your eyes, the Prophets, and your chiefe Seers, &c. Therefore the Lord ſaid, *Becauſe this people come neere unto me with their mouth, and honour me with their lips, but have removed their hearts far from me, & their feare towards me, was taught by the precepts of men: Therfore behold I will againe, doe a marvellous worke in this people, even a marvellous worke, and a wonder; for the wiſedome of their wiſe men ſhall periſh, and the underſtanding of the prudent ſhall be hid* &c. And *Eſa.* 56. 10. &c. *Their watchmen are all blind, they have no knowledge* &c. *and theſe ſhepheards cannot underſtand, for they all looke to their owne way, every one for his owne advantage, and for his owne purpoſe.* Alſo *Ier.* 8. 9. *The wiſemen are aſhamed, they are afraid and taken, for loe they have rejected the word of the Lord, and what wiſdome is in them,* &c. Reade *Ier.* 14. 14. &c. and 50. 6. *My people have beene as loſt ſheep, their ſheepherds have cauſed them to goe aſtray, and have turned them away to the Mountaines* &c. And *Micha* 3. ch. *Night ſhall be unto them for a viſion, and darkeneſſe for a divination, and the Sunne ſhall goe downe over the Prophets, and the day ſhall be darke over them* &c. *For they have no anſwer of God, they build up Sion with bloud, and Ieruſalem with iniquitie* &c. And *Zeph.* 3. 4. *Her Prophets are light and wicked perſons, her Prieſts have polluted the Sanctuarie, they have vrefted the Law.*

And in the time of our Saviour, how had they made the commandements of God of no authority, by their Traditions? *Mat.* 15. And *Act.* 13. 27. For the Rulers of Ieruſalem (the high Prieſts, Scribes and Phariſees) knew not Chriſt, nor yet *the words of the Prophets which they heard read every Sabbath day, but fulfilled them in condemning him.* And our Saviour ſaith, *thanke thee O Father, becauſe thou haſt hid theſe things*

from

from the wise, and men of understanding, Mat. 11. And none *of the Pharisees or Rulers beleeved on him*, Ioh. 7. 48. And the Apostle, 1 *Cor.* 1, 20. *Where is the wise? where is the Scribe? Where is the disputer of this World? Hath not God made the wisedome of this world foolishnesse?* And vers. 26. *Not many wise men after the flesh, not many mighty, not many noble are called*: and others moe.

Next, for the learned since the time of our Saviour, The Councell of Ephesus, where were present 132. Bishops; of *Seleucia*, where were present 160. Bishops; related by the Protestants: how grievously did they erre, in decreeing flat Arianisme? Who is ignorant (knowing the Histories) that from time to time, both particular Popes, and Generall Councels, have grossely erred in many things: Onely, one wee will mention, passing by *Trent* and others, the Councell *Lateran* we meane, which for Universalitie was behind none; where were present two Patriarches, 70. Atchbishop Metropolitanes, 400. Bishops, 12. Abbats, 800. Coventuall Priors, the Legates of the Greeke, and Romane Empire, besides the Orators and Embassadours of the Kings of Ierusalem, France, Spaine, England, and Cyprus, in which Councell it was decreed: *That all Heretiques, and so many as in any point resist the Catholique Faith, should be condemned* &c. *And that the Secular powers, of what degree soever they bee shall be compelled openly to sweare for the defence of the faith; that to the uttermost of their power, to roote out and destroy in all their Kingdomes, all such persons as the Catholique Church had condemned for Heretiques, and if they doe not, they shall be excommunicate: and if they doe not reforme within one whole yere, then the Pope may denounce all his subjects absolved, and utterly delivered from shewing or owing any fidelitie, or obedience towards him.* Againe, *That the Pope may give that land to be occupied and enjoyed of*

the Catholiques to possesse it (all Heretiques being rooted out) quietly without contradiction: Tho. Beacon Cum privil. An. 1567.

And the Protestants say, that this imperfection hath hung so fast upon all Councels and Churches: that *Nazianzen* saith, *He never saw any Councell have a good end, White pag.* 83.

Are not here sufficient Testimonies, proved from Scriptures and Experience, that the learned have usually erred, and that so often, the holy Scripture warneth us *to beware of false Prophets, for many are gone out into the world,* 1. *Iob.*4.1, &c. And will not your Majestie, your Highnesse, your Honours, your Worships, be pleased to consider of these things? but will yourselves submit the guidance of your soules to the learned Spirituality, as they are called, without due examination by the Scriptures? which if you doe, we can but bewaile with the sorowes of our hearts: and are you not herewith satisfied? but will you with your power (which God hath given you to use well) compell and constraine, your subjects and underlings to beleeve as the learned? binding our consciences by not suffring us to reade and search the Scriptures? which if you abhor, as being the Romish practise, will you doe that which is worse, letting us reade the Scripture, wherby we may know the will of our heavenly Master, and have our consciences enlightned and convinced; but not suffer us to practise that we learne and know, and that our consciences are convinced of by the Scriptures, whereby our sinne, and condemnation, is made greater against God, then the blinde Papist, as is proved, *Luk.*12.47. but we must captivate our consciences and practise, to that which in our soules we know to be evill, and contrary to the manifest law of the Lord, onely becaus the learned have so decreed, whom you acknow-

acknowledge are ſubject to erre as well as others;or elſe lie in perpetuall impriſonment, and be otherwiſe grievouſly perſecuted. *May it pleaſe you to obſerve that*

The Church of Rome ſeeth,that Ieſus Chriſt is come in the fleſh,& hath aboliſhed the Prieſthood of *Aaron*, and the Legal ſacrifices,but the learned Iewes ſee it not to this day; nay the high Prieſts, Scribes and Phariſees ſaw it not, but for the publiſhing thereof perſecuted Chriſt the Lord,& his holy Apoſtles to the death,calling their doctrine hereſie,& them ſeditious enemies to *Cæſar*,& what not? for which their cruelty we all juſtly condemne them ſo often as we reade the holy hiſtorie.

And the Church of England ſeeth divers damnable doctrines of the Church of Rome, this among many, *That the Scriptures are not the onely rule of faith, but that men ought to be conſtrained to beleev as the Church beleeves*: the Proteſtants ſee the iniquitie of this,becauſe they ſee all Churches are ſubject to erre:But the learned Papiſts ſee it not,but have decreed,*That who ſo reſiſteth any point ſhalbe judged as an Heretique, and ſuffer fire and fagot*: for the which the Proteſtants and we juſtly cry out againſt them for all the innocent bloud that they have ſhed.

And we ſee moſt manifeſtly,that whatſoever is not of faith is ſin, *Rom.* 14. 23. and that no mortall man may make a law to the conſcience,and force unto it,by perſecutions; and conſequently may not compell to any religion, where faith is wanting. But the learned of this land ſee it not,or rather will not practiſe it: but for our profeſſion & practiſe of this truth, procureth your temporall ſword (for their ſpirituall is without edge) to perſecute us by caſting us into priſons, where ſome of us have remained divers yeres in lingring impriſonment, without hope of releaſe, till our God perſwade the harts of your Majeſtie,your Highnes,your Honors, your Worſhips,to take pitie on us,our poore wives and

children; or his heavenly Majestie release us by death. Will not succeeding ages cry out against these cruell courses of the Protestants, as well as they crie out against the crueltie of the Iewes and Papists? Yes, we are assured they will: as many millions doe in other Nations at this day.

The Scriptures declare the cause of the blindnesse of the learned Iewes, was: Not the obscurity of the Scriptures; but, that *they winked with their eyes, lest they should see*: and lest their honour and profite should decay, and come to nothing, *Ioh.* 11. 48. and because their feare towards God, was taught by mens Precepts, and because they looked to their own way, and to their owne advantage, and had rejected the word of the Lord: and because they builded their *Sion with bloud, and Ierusalem with iniquitie*, and sought their own Honour, and not Gods.

So the cause of the blindnesse of the learned Papists (in denying the Scriptures to be the onely rule of faith) is, not the obscurity of the Scriptures: but, *they receiving not the love of the Truth, God hath given them up to strange, and strong delusions*: and the cause of their not receiving the love of the truth, being all those afore-named in the Iewes. And the Protestant well observeth, that the causes why the Papist deny the Scriptures onely sufficiencie, and strive so much for their Churches Authoritie, are two. First, *That they might make themselves Iudges in their own cause*: For who seeth not, that if the Church be the rule of faith, and theirs be the Church, which way the verdit will goe? Next, For *that the greatest points of their Religion have no foundation on the Scriptures*: So that take away the Scriptures, and establish their Religion: but establish the Scriptures, and their Religion vanisheth, and that Mother of whoredomes that glorified her selfe, as

a Queene

a Queene ſhall be conſumed, for her Merchants that are wexed rich through her pleaſure and profites, ſhall waile and weep: The which, they now ſeeing, ſhut their eyes, leſt they ſhould ſee that, that ſhould bring them from thoſe Honours, Profites and Pleaſures.

In like manner, it may eaſily be judged by everie indifferent heart, that the cauſe why the learned of this land will be blind, in not ceaſing to conſtraine men to practiſe that in Gods worſhip, in which they have not faith; nay, vvhich is contrarie to the light of their conſciences: is, Not the obſcuritie of the Scriptures, *But their winking with their eyes, leſt they ſhould ſee* that, that would take away their honours profits and pleaſures; For if *Bribes blinde the eyes of the wiſe*, *Deut.* 16. 19. then honours, profits, and pleaſures, much more: For who ſeeth not, if none ſhould be compelled to practice any thing in Gods worſhip, but what they have faith in; which will make them read willingly, and worſhip holily: then the Honours, Profits, and Pleaſures of the learned men, in reſpect of Spiritualty, would decay, although your Majeſtie might lawfully give them, what temporall Honours, Profits, and Pleaſures, your Highneſſe liked of.

Theſe are the true cauſes of the blindneſſe of the learned: For ſo Chriſt ſaith, *Ioh.* 5. *How can yee beleeve when yee ſeeke honour one of another, and ſeeketh not the honour that is of God?* And how can men but be blind in Gods myſteries, vvhen they look to their own way, for their own advantage, and for their own purpoſe: For having rejected the word of the Lord, what wiſedome is in them, they have no anſwer of God, that build up their Syon (for ſo they account their Churches, or profeſſions) vvith bloud, and Ieruſalem with iniquitie.

If theſe learned could free us from the Lords wrath, or that they might anſwer for us, and we be free, it were ſafe for us to ſubmit our ſelves, and captivate our judgements and practiſe to them: but ſeeing they cannot ſo much as deliver their own ſoules, and that if the blind leade the blind, both muſt fall into the ditch, *Mat.* 15. and everie one give account of himſelfe to God, *Rom.* 14. and be judged by his own workes done in the fleſh, 2. *Cor.* 5. and that the ſoule that ſinneth ſhall die, *Ezek.* 18. vvee dare not follow any mortall man in matters of ſalvation, further then wee know him to agree vvith Gods meaning in the Scriptures.

Paul, the holy Apoſtle of Ieſus Chriſt, taught, that we ſhould follow him no otherwiſe then he followed Chriſt, 1. *Cor.* 11. 1. yea, Chriſt himſelfe ſent men to the Scripture to try his doctrine, *Ioh.* 5. The Apoſtles ſuffred their doctrine to be tryed, and commended them that tryed it, *Act.* 17. 11. And the Proteſtants confeſſe, *White pag.* 127. *This doctrine was never miſliked, till a Church araſe up, whoſe ſilver being droſſe, and whoſe milke poyſon, could not endure the tryall*: which being true, that we may trie, why may we not alſo judge and practiſe according as Gods Spirit ſhall direct us in our tryall. If a man ſhould drinke poyſon and know it to be poyſon, were he not in a worſe eſtate then hee that ſhould doe it ignorantly, not knowing thereof? even a murtherer of himſelfe in the higheſt degree: ſo he that drinketh ſpirituall poyſon, knowing it: for ſo it is unto them, they not having faith in it, he is in a worſe eſtate, even a murtherer of his owne ſoule in the like degree. And therefore that Church, or thoſe learned, that vvill ſuffer their doctrine to be tryed, and yet conſtraine men to receive it and practiſe it, when upon tryall, their conſciences are convinced of the

the falshood thereof, are worse, and doe more highly sinne, then they that constraine a blind conscience, though both be evill.

Wee despise not learning, nor learned men, but doe reverence both it and them according to their worthinesse: onely when it is advanced into the seat of God, and that given unto it, which apperteineth to the Holy Ghost, which is to leade into all truth; then ought all, as *Hezekiah* did unto the brazen serpent, detest it and contemne it.

CHAP. VI.

Persecution for Religion is against the Law of Christ.

FIrst, himselfe commanded, *Mat.* 13. 30. vvith 38. *Let the Tares and wheate grow together in the World, untill the end of this world.*

Secondly, the same Christ our Lord, commandeth, *Mat.* 15.14. that they which are blindly led on in false Religion, and are offended at him for teaching true Religion, should be let alone, deferring their punishment unto their falling into the ditch.

Thirdly, hee reproved his Disciples vvho would have had fire to come downe from heaven, and devoured those Samaritanes that vvould not receive Christ: saying, *Yee know not of what spirit yee are, the Sonne of man is not to destroy mens lives, but to save them*, *Luke* 9. 54. 55. which plainely proveth that Christ vvould have no man hurt for Religion, although they be refusers of him.

Fourthly, the Holy Ghost teacheth, the servants of the Lord must not strive, but *be gentle towards all men, suffering the evill, instructing them with meekenesse that are*

contrary minded, proving if God at any time will give them repentance, that they may acknowledge the truth, and come to amendment out of the ſnare of the devill &c. 2. *Tim.* 2. vvhich plainely ſheweth, that repentance muſt continually be waited for, and not conſtreyned by perſecution; for repentance is the gift of God, and cannot be conſtrained at mans pleaſure.

Fiftly, Chriſts *Kingdome is not of this world, Ioh.* 18. neither are the vveapons thereof carnall, but Spirituall. 2. *Cor.* 10. 4. And therefore the worldly weapons, of earthly Kingdome cannot accompliſh the things of Chriſts Kingdome.

The reaſon of all theſe are: Becauſe they who are now tares, may hereafter become wheate; they that now reſiſt him, may hereafter receive him; they that are now in the devils ſnare, even adverſaries to the truth, may hereafter come to repentance: ſome come not till the eleventh houre: *Mat.* 20. 6. If thoſe that come not to the laſt houre, ſhould be deſtroyed, becauſe they come not at the firſt, then ſhould they never come, but be prevented.

CHAP. VII.

The Teſtimonies and practiſes, of famous Princes againſt perſecution.

FIrſt, your moſt excellent Majeſtie ſaith, in your exposition upon *Revel.* 20. *ch.* Firſt Printed in *Edenborough*, 1588. after in *London*, 1603. Sixtly, the Compaſſing of the Saints, and beſieging of the beloved Citie, declareth unto us *a certaine note of a falſe Church to be perſecution*: For they come to ſeeke the faithfull, the faithfull are thoſe that are ſought: the wicked are the beſiegers, the faithful the beſieged. And

in

In your Highneſſe ſpeech at the Seſſion of Parliament 1609. you ſay: *It is a ſure rule in Divinity, that God never laves to plant his Church by violence and bloudſhed.*

And in your Majeſties Apologie for the Oath of Allegeance, *pag.* 4. you ſay, *I gave a good proofe, that I intended, no perſecution againſt them, for conſcience cauſe: but onely deſired to be ſecured of them for civill obedience, which for conſcience cauſe they were bound to performe.* And *Pag.* 60. ſpeaking of *Blackwell*, the Arch-prieſt, your Highneſſe ſaith: *It was never my intention to lay any thing to the ſaid Arch-prieſts charge, as I have never done to any for cauſe of conſcience*, &c.

And in your Majeſties *Meditation upon the Lords Prayer*, your Highneſſe adviſeth, that *in the matters of Gods Worſhip, we ſhould not doe that we doubt.*

Alſo that noble Prince, The King of Bohemia, hath written, thus: *Notwithſtanding the ſucceſſe of theſe latter times, wherein ſundry opinions have beene hatched about the ſubject of Religion, may make one clearely diſcerne with his eye, and as it were touch with his finger, that according to the veritie of holy Scriptures, and a Maxime heretofore held and maintained by the ancient Doctors of the Church, That mens conſciences ought in no ſort to be violated, urged, or conſtrained: and whenſoever men have attempted any thing by this violent courſe, whether openly, or by ſecret meanes, the iſſue hath beene pernitious, and the cauſe of great and monderfull innovations in the principalleſt and mightieſt Kingdomes and Countries of all Chriſtendome, &c. For which cauſe*, his Majeſtie ſaith, *So that once more Wee doe proteſt before God, and the whole World, that from this time forward We are firmly reſolved not to perſecute, or moleſt, or ſuffer to be perſecuted or moleſted, any perſon whatſoever, for matter of Religion, no not they which profeſſe themſelves to be of the Romane Church, neither to trouble nor diſturbe them in the exerciſe*

of

of their Religion, so they live conformably to the Lawes of the State &c.

And for the practise of this thing, it is well known that many great Monarchs, Princes, and States, suffer Religion free, and doe not constraine, the conscience of any man, by bodily persecutions: not onely Heathen Princes, as the Turk, and Persian: but even Catholique Princes; and many Protestant Princes also.

CHAP. VIII.

Divers Testimonies of inferiour men, against persecution.

HIllar. contra, Auxen. *The Christian Church doth not persecute, but is persecuted: and lamentable it is to see the great follie of these times, and to sigh, at the foolish opinion of this World, in that men thinke by humane aid to help God, and with worldly pompe and power to undertake to defend the Christian Church: I aske you Bishops, what help used the Apostles in the publishing of the Gospell? with the aide of what power did they preach Christ and converted the Heathen from their idolatry to God? When they were in prisons, and lay in chaines, did they praise and give thankes to God, for any Dignities, Graces and Favours received from the Court? Or doe you thinke that Paul went about Regall mandates, or Kingly authoritie, to gather and establish the Church of Christ? Sought he protection from Nero Vespation, whose envie and hate against Christ made the Gospell, and the acknowledgement thereof more to flourish? The Apostles wrought with their hands, for their owne maintenance, travelling by land and water from Town to Citie to preach Christ; yea, the more they were forbidden, the more they taught and preached Christ, but now alas, humane helpe must assist and protect the faith,*

and

nd give the ſame countenance: with, and by vaine and worldly honours doe men ſeeke to defend the Church of Chriſt, as if he by his power were not able to performe it.

Hill. con. Arian. *The Church now, which formerly by enduring, miſerie and impriſonment, was knowne to be a true Chruch, doth now terrifie others by impriſonment, baniſhment and miſerie, and boaſteth that ſhe is highly eſteemed of the world; whereas the true Church cannot but be hated of the ſame.*

Ambroſe in his booke of Widowes: *The Church overcommeth the power of the adverſarie, not with worldly, but with ſpirituall weapons, which are powerfull before God, to caſt downe holds and ſpirituall wickednesſes.*

Damaſc. 3. ſent. cap. 33. *The Goſpell is preached through the world, which overcame not the adverſaries thereof, through the ſword, or by warre: but a few naked, poore, unlearned, and ſcourged people, confounded, and brought to nought the wiſe men of the world: for how ſhall the Church otherwiſe have Martyrs, if ſhe her ſelfe martyred others?*

Ierom. in proæm. lib. 4. in Ieremiam. *Hereſie is to be cut off with the ſword of the Spirit; let us ſtrike thorow with the arrowes of the Spirit, all ſonnes and diſciples of miſſe-led heretiques, that is, with Teſtimonies of holy Scripture, the ſlaughter of Heretiques is by the word of God.*

Tertul. ad Scapul. *It agreeth both with humane equitie and naturall reaſon, that everie man worſhip God uncompelled, and beleeve what he will; for it neither hurteth, nor profiteth any man, another mans Religion, or Beleefe: neither beſeemeth it any Religion to compell another to be of their Religion, which willingly and freely ſhould be imbraced and not by conſtraint; for as much as the offerings were required of thoſe that freely, and with a good will offered, and not from the contrary.*

Brentius

Brentius upon 1. Cor. 3. *No man hath power to make* (or give) *lawes to Christians, whereby to binde their consciences; for willingly, freely and untompelled, with a readie desire, and chearefull mind, must those that come, run unto Christ.*

Martin Luther, in his booke upon the Civill Magistrate. *The lawes of the civill Government extends no further then over the bodie and goods, and to that which is externall, for over the soule, God will not suffer any man to rule, onely he himselfe will rule there: Wherefore, wheresoever the civill Magistrate doth undertake to give lawes unto the soule and consciences of men, he usurpeth that government to himselfe, which apperteyneth to God, &c.*

Martin Luther upon 1. King. 6. *In the building of the Temple, there was no sound of iron heard; to signifie, that Christ will have in his Church, a free and willing people, not compelled and constrained by lawes and statutes.*

Againe, upon Luke 22. *It is not the true Catholique Church, which is defended by the secular arme, or humane power, but the false and fained: which although it carie the name of a Church, yet denyeth the power thereof.*

And upon Psal. 17. *For the true Church of Christ knoweth not the Worldly arme, which the Bishops now a daies chiefly use.*

Againe, in Postil. Dom. 1. post. Epiph. *Let not Christians be commanded, but exhorted; for he that will not willingly doe that whereunto he is friendly exhorted, he is no Christian: Wherefore those that doe compell them that are not willing, shew thereby that they are not Christian Preachers, but worldly Beedles.*

Againe, upon 1. Pet. 3. *If the Civill Magistrate would command me to beleeve thus, or thus; I should answer him after this manner, Noble Lord, looke you to your civill, or worldly governement: your power extends not so farre to command any thing in Gods Kingdome, therefore herein I*

ay not heare you: For if you cannot ſuffer that any man ſhould uſurpe authoritie where you have to command? how doe you thinke that God ſhall ſuffer you to thruſt him from his ſeat, and ſet your ſelfe therein.

Many moe might be produced: onely we will adde the judgement of ſome that are ſubject to troubles for their Religion, as we: the Puritanes, ſo called, in their *Adm to the Parl.* This is a part of their Petition:

That Papiſts, nor other, neither conſtrainedly, nor cuſtomably, communicate in the myſteries of ſalvation: as alſo their *Supplication for Tolleration* printed 1609. in *Pag.* 21. &c.

And laſtly the Papiſts, who of all other have leaſt cauſe to ſpeake againſt perſecution, in that the enacting it a law, proceeded from them, and is ſo uſually practiſed by them where they have power: yet thus they write, in a booke full of wickedneſſe, lately ſet forth, yet allowed by their Superiours. *Moreover the meanes which Almightie appointed his officers to uſe in the converſion of Kingdomes and people, was humilitie, patience, charity, &c ſaying Mat.* 10.16. *Behold, I ſend you as ſheepe in the midſt of Wolves; he did not ſay, I ſend you as wolves among ſheep, to kill, impriſon, ſpoyle, and devoure thoſe unto whom they were ſent: Againe he ſaid, ver.* 17. *they to whom I ſend you will deliver you up in Councells, and in their Synagogues they will ſcourge you, and to Preſidents and to Kings ſhall you be led for my ſake: he doth not ſay you whom I ſend ſhall deliver the people whom you ought to convert into councels, and put them in priſons, and leade them to Preſidents and tribunall ſeats, and make their Religion fellony and treaſon. Againe he ſaith, verſ.* 12. *When ye enter into a houſe ſalute it ſaying, peace be to this houſe; he doth not ſay you ſhall ſend Purſuivants to ranſacke and ſpoyle the houſe. Againe he ſaith Ioh* 10. *The good Paſtor giveth his life for his ſheep, the theefe commeth not but for*

to steale, kill, and to destroy: he doth not say, the theefe giveth his life for the sheep, and the good Pastor commeth not but for to steale, kill, and to destroy. Wherefore so much as is lawfull for poore subjects, wee humble beseech your Majestie, that converting of us by killing, imprisonments, confiscation of goods, ransacking and spoyling by Promoters and Pursuivants &c. laid aside (at which the Christian world is scandalized) it would please your Majestie, to give order that Disputations, Conferences, and sweet meanes may be used, for the discussion of truth, according to the doctrine of our Saviour and his Apostles, Which is peaceable, modest, sensible, consenting to the good, full of mercie: and by those meanes, if we should be in errour, your Majestie might easily gaine us, &c. And if we should forsake our Religion, for feare of the losse of our temporall goods, imprisonments, hanging, and not out of information in beleefe, we should be but Atheists, and be worthy to bee hanged up in deed, for dissembling with men, and violating all obligation to God, &c. These are their words: whereby we holding our peace, our Adversaries speake for us.

CHAP. IX.

It can be no prejudice to the Common-wealth, but much good, if freedome of mens consciences be suffered.

WEe feare (notwithstanding all the manifest Testimonies of God and men) that the learned will labour to possesse your Majestie, and the rest in Authoritie, *That Tolleration will be hurtfull, and dangerous to the State*: wee will a little more therefore, most humbly intreate your patience: to heare us discover by Scripture and experience, that it will not: as also to take out of the vvay their objections.

Abraham

Abraham abode among the Canaánites a long time, yet contrarie to them in Religion, *Gen.* 13. 7. & 16. 3. Againe he ſojourned in Gerar, King Abimelech bidding him dwell where it pleaſed him, chap. 20. & chap. 21. 33. 34. *Iſaak* alſo dwelt in the ſame land, yet contrarie to the King and his Subjects in Religion, ch. 26. *Iacob* lived 20. yeres with his uncle *Laban* in one houſe, yet differed in religion, *Gen.* 31. 30. 33. The people of Iſrael continued 430. yeres in that famous land of Egypt, *Exod.* 12. 40. afterward were caryed into Babylon, where they remained 70. yeres, all which times they did differ in Religion, & yet no danger to the State. Come to the time of Chriſt, when Iſrael was againe captive to the Romans, where lived divers Sects of Religion, Herodians, Scribes & Phariſees, Sadduces, & Libertines, and Samaritanes, beſides the common Religion of the Iewes, Chriſt, & his Apoſtles, all of which differed from the common Religion of the State: which in all likelyhood was the worſhip of *Diana*, which all the world (almoſt) then vvorſhipped, *Act.* 19. 20. yet all theſe lived under the government of *Cæſar*, being nothing hurtfull to the State and Common wealth; for they were all ſubject to all humane Lawes as was meet. And when ſome of theſe Sects began to perſecute the truth (for uſually falſhood doth perſecute truth, but never truth falſhood) then theſe perſecutors did moſt of all trouble the State, and cauſe tumults, as appeareth, *Act.* 7. &c. and 14. 15. and 19. 29. &c. and ch. 21. &c. whereas, if they would as freely have permitted the Truth, as the Truth could have ſuffered falſhood (leaving it to God to puniſh) there ſhould not have bene any trouble at all in the State, and Common wealth.

Againe, who is not well acquainted with the flouriſhing eſtates of the neighbour Nations, and that divers; who tollerate Religion, their Weales, States and

Cities are well and peaceably governed: Many ſorts of Religions are in their Provinces, yet no trouble of State, no treaſon, no hinderance at all of any good; they have all one harmonie in matters of State, giving unto *Caeſar* his due; and for Religion, they ſuffer one another patiently, doing one unto another, as they would be done unto. And if any object the troubles of France, or of the Low Countries: it is eaſily anſwered, the fountaine of them is, that thoſe that hold perſecution lawfull, take up armes, or raiſe tumults: for which cauſe it is juſt in the Princes and States, to puniſh ſuch ſeverely for the breach of the Civill peace; not medling with them for matter of conſcience. None that we know, but Papiſts and Proteſtants, doe perſecute, and therefore are onely lettered, but altogether without the Spirit of God, to perſwade that perſecution is profitable for a State: it being ſo wicked, and unprofitable, as hath beene proved.

CHAP. X.

Kings are deprived of no power, that God hath given them, when they maintaine freedome of Religion in their Dominions.

WE are not ignorant, that the learned doe perſwade Kings and Princes, that they have power from God, to maintaine Gods worſhip and ſervice, as well as civill peace, and ſo are maintayners of both Tables, and to puniſh falſe worſhippers with impriſonment, death, or otherwiſe, as other mal-factors of the ſecond Table. Now concerning the latter, we freely acknowledge they have all of them power from God, to make humane Lawes (that be juſt) for the government of their Kingdomes, and compell

their

their ſubjects to obſerve them, and to puniſh the tranſgreſſors of them; and we all are to be obedient of conſcience for the Lords ſake. But here lyeth the difficultie, where God hath given to all Kings charge over his worſhip and ſpirituall ſervice. *For God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and Truth, Ioh.* 4. If all Kings have this charge and power, then doe all Kings ſinne in this ſave one (if one): for many, doe not at all thinke it is their charge, and ſo doe altogether neglect it: and ſome doe thinke it is their charge, and doe maintaine it; one, in one manner, and another in another, ſo that there can be but one, that doe well in it, (if one), for there is but one Truth, all the reſt doe ſinne: ſome for not maintaining it at all, and ſome for maintaining it after a falſe manner; for a falſe worſhip is worſe then none. And this one may verie well be doubtfull, becauſe he is as ſubject to erre as the others. And if he doe erre, and conſtraine his ſubjects amiſſe, they ſhall periſh for their ſinne, and their bloud ſhall be required at his hands.

The learned ſay, that Chriſtian Kings, have the ſame power that the kings of Iſrael had to maintaine *Moſes Law*: in which obſerve, no other kings had power or charge, to maintaine that Religion, but onely the Kings of Iſrael, and yet the Common weales did continue long, and flouriſh, to them and their ſeed after them, to many generation: but in theſe daies, divers Kings ſay they are in the place of the Kings of Iſrael, and ſay, they maintaine the Religion of Chriſts Goſpell; yet differ ſo much, as they count one another Idolaters and Heretiques, for maintaining his way.

May it pleaſe your Majeſtie to give us leave to aſk of your learned, in what place of the word of God your charge ſtandeth? Wee often reade of your charge in civill things, and that your power is from God, and

hee hath given you a ſword to puniſh evill doers, and defend the innocent; but not to ſupport any Religion, nor ſuppreſſe any Religion, by your earthly ſword, now in the time of Chriſt. But we reade that Kings have given their power and authoritie to the Beaſt, *Revel.* 17. to uphold an Antichriſtian Religion, and their be ten, or many of them that doe it: Therefore it behooveth all Kings, that doe by power and force, uphold any Religion, to ſuſpect themſelves, leſt they be of thoſe ten that uphold the Beaſt, and fight againſt the Lambe: And alſo let them feare, leſt ſeeming to uphold true Religion, they ſit in the conſciences of men, where Chriſt ſhould ſit: For Chriſt is the alone King of Iſrael, without a fellow, or ſubſtitute, as your Majeſtie well obſerveth, in your Highneſſe Apologie, *Chriſt is the Churches Monarch, and the Holy Ghoſt his Deputie.*

But we know, that they will anſwer us; your Charge is in the Law of *Moſes*, (for in the Goſpell they have no colour, for *Rom.* 13. maketh nothing for this purpoſe, *Cæſar* being a Heathen King, to whom God gave no authoritie, nor ſword, for matter of Religion). They ſay, the children of Iſrael were commanded to deſtroy all the inhabitants of the Land, *Deut.* 7. leſt they intice them to ſerve their gods, *Exod.* 23. And falſe Prophets to be ſlaine, *Deut.* 13. Theſe are their ſtrong holds. For anſwer unto which: Firſt, the ſinns of theſe people were full, and the Lord would deſtroy them and give their poſſeſſions to Iſrael: but the ſinns of the refuſers of Chriſt are not full untill the end. Secondly, the children of Iſrael had a ſpeciall command from the Lord to deſtroy them; but the kings of Nations have no command at all to deſttoy the bodies of the contrarie minded, they are forbidden to plucke up the tares, *Mat.* 13. Thirdly, the Canaanites

would

would have rebelled againſt Iſrael, and have deſtroyed them: but the contrarie minded will not rebell againſt their Kings; all that doe let them be cut off: Fourthly, the Heads and Rulers of Iſrael, could command and compel the people to obſerve thoſe carnall Rites & Ordinances of the Law: but the Heads of the Nations cannot compell their Subjects to beleeve the Goſpel; *for faith is the gift of God*, which faith if they want, all that they doe in Gods worſhip is ſinne, *Rom.* 14.23. *Heb.* 11.6. therefore they cannot compell any to worſhip, becauſe they cannot give them faith: for which cauſe, the Lord in wiſedome ſee it not meet to charge Kings with a dutie which they cannot performe: For to acceptance with God, there muſt be a willing mind, 1. *Cor.* 9. and faith: but ſeeing it is not in their power to work either of theſe, but the worke of God alone, as your Majeſtie ſaith, in Parl. 1609. *God will never require it at their hands: The bloud of the faithleſſe and misbeleeving ſhall be upon their own heads; for he that will not beleeve ſhall be damned.*

Againe, ſeeing they grant the law of Adulterie, Theft, and the like, to be changed, and is not now to be exacted according to that Law: for the Iudicials were but for that time, place, and perſon, as your Majeſtie obſerveth in Parl. 1609. why ſhould not this, *Deut.* 13. be changed alſo, for the cauſes aforeſaid? as alſo becauſe Chriſt and his Apoſtles hath expreſly forbidden it, as hath beene proved; reſerving for ſuch a ſorer puniſhment, *Heb.* 10. For if that Law ſhould now be exacted, all Kings would be deprived of many their faithfull ſubjects, and the Cities of their habitation, with all their ſubſtance, that is therein muſt be burned with fire, and made a heape of ſtones for ever: vvhich God forbid.

Thus wee hope your Majeſtie, and the reſt in Au-
thoritie, may ſee there is no compariſon, between the
Kings of Iſrael under the Law, and the Kings of Nati-
ons in the time of the Goſpell in matters of Religion.
Many things might be writ, to prove that Kings are
not deprived of that power which God hath given
them, by ſuffering the Freedome in Religion: as al-
ſo the high impietie of all ſuch as force the conſcience
by perſecution. But this may ſuffice, the Almighti
bleſſing it: which, with your Kingly and Honourabl
Conſultations; wee commend unto the King of
Kings, with our unceſſant prayers, for ſuch
ſucceſſe, as may tend moſt to his glorie,
and the proſperous eſtate of
this Kingdome.

The Kings Majeſtie loyall ſubjects
in all lawfull obedience,

unjuſtly called

Anabaptiſts.